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PRAYERS IN THE CONGREGATION AND IN COLLEGE.

BY

JAMES MARTINEAU, D.D., LL.D.

This is supplementary to the "Home Prayers," which were selected by Dr. Martineau himself, and published in 1891. The prayers in the present book were written for use by himself in the congregations of which he was minister and the college of which he was Principal.

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SUMMER SCHOOL, JULY 10-14, 1911,
At Manchester College, Oxford.

MONDAY, JULY 10.

- 4 p.m. Reception.
- 8 p.m. Religious Service and Address, conducted by the Rev. E. W. LUMMIS, M.A.
- 9 p.m. Communion Service, conducted by the Rev. J. M. LLOYD THOMAS.

TUESDAY, JULY 11.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. J. H. MUIRHEAD, M.A.: "Progress and Poverty."
- 10.30 a.m. Poor Law Problems. I. Lecture by Miss MARY DENDY: "The Feeble-minded."
- 8 p.m. Lecture by Dr. WODEHOUSE: "Tolstoy as a Critic of Society."

WEDNESDAY, JULY 12.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. J. H. MUIRHEAD, M.A.: "Socialism."
- 11.30 a.m. Poor Law Problems. II. Lecture by Mr. R. H. TAWNEY, B.A.: "Juvenile Labour."
- 8 p.m. Lecture by Mr. E. A. SMITH, B.Sc.: "The Higher Education of the Wage Earner."

THURSDAY, JULY 13.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. A. E. ZIMMERN, M.A.: "Ancient Greece and Modern Democracy."
- 11.30 a.m. Poor Law Problems. III. Lecture by Mr. H. G. CHANOLLOR, M.P.: "The Economic Aspect of the Drink Question."
- 8 p.m. Lecture by Dr. GILBERT SLATER: "The Reform of Local Government for Social Service."

FRIDAY, JULY 14.

- 10 a.m. Conference on Work of the National Conference Union for Social Service.
- 11.30 a.m. Devotional Service and Address, conducted by the Rev. KENNETH BOND.

EACH LECTURE WILL BE FOLLOWED BY
QUESTIONS AND DISCUSSION.

TUESDAY AFTERNOON will be devoted to a PERSONALLY CONDUCTED TOUR ROUND THE COLLEGES, and on WEDNESDAY and THURSDAY AFTERNOONS there will be RIVER EXCURSIONS to Water Eaton and Nuncham.

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Sunday, June 25, at 11 a.m.

Mr. C. DELISLE BURNS, M.A.
"Greek Tragedy."

" at 7 p.m.

"Browning's Paracelsus."
(Followed by discussion.)

Wednesday, June 28, at 8.30 p.m.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 25.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. W. LEE, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. A. G. PRICHARD.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON. Collection for London Domestic Mission.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. A. J. ALLEN.
 Forest Gate, Upton-lane, 11, Mr. A. STEPHEN NOEL; 6.30, Mr. W. R. HALLOWAY.
 Hackney, New Gravel Pit Church, Chatham place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. C. F. HINTON, B.A.; 7, Rev. G. CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "How the Whole Life may be Changed."
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. A. STEPHEN NOEL.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. W. R. HALLOWAY; 6.30, Rev. LAWRENCE CLARE.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. C. W. WENDTE, D.D., of Boston, U.S.A.
 Wandsworth Unitarian Christian Church, Town Hall, Wandsworth, 11 and 7, Rev. C. A. McDONALD, M.A., B.D.
 Wimbledon, 27B, Merton-road, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. E. CAPLETON.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. S. FIELD.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURREWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, Coronation Sunday, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOLL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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MARRIAGE.

CUMBER—ATHAWES.—On June 19, at Essex Church, The Mall, Notting-hill Gate, by the Rev. Frank K. Freeston, Joseph John Cumber, of Guernsey, to Beatrice, second daughter of Mr. and Mrs. E. Bridger Athawes, of "Rothwaite," Pierrepont-road, Acton, W.

DEATHS.

BARROW.—On June 16, at 24, Cecil-street, Greenheyes, the Rev. Edwin Pinder Barrow. No flowers, by request.

HARRISON.—On June 18, in the evening; at 62 Christchurch-road, Tulse Hill Park, S.W. Elizabeth, the beloved wife of John Thomas Harrison, in her 71st year. A Memorial Service will be held in the Effra Road Unitarian Christian Church at 10.30 a.m. on Saturday, June 24.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

THE CORONATION.

“THE chief difference,” says *The Times* in a recent article, “between ceremonial as it is generally regarded to-day and as it was regarded when it was first instituted, is that now it is done more for its effect upon the onlooker than for its significance to the participants. Now it is maintained because it bears witness to some things which the people must not forget, but it began with the impulse to give beautiful expression to some deeper experience on the part of those engaged in it. It was art and it has become symbolism.” There is no doubt some truth in this, although it is marked by the superficiality which is common in newspaper writing. Symbolism is not necessarily lower than art. Symbolism is not trying to impress others with a beauty which does not express yourself. You get the highest symbolism in art when the artist is striving to express the inexpressible. It arises in the attempt to say something that cannot be said, to do something that cannot be done. There is in it more than meets the eye or speaks to the ear. The attempt to impress others in a ceremony which does not express the participants results in a mere show or pageant. If the inward meaning for those at the centre disappears, the outward beauty in which that meaning clothed itself will soon disappear too, and we shall be left with clumsy, noisy, extravagant efforts to make an impression that is doomed to failure. That is the danger which we have to guard against in the Coronation Procession and festivities. Unless we see some inner meaning in them the outward bravery becomes too much like bravado. We shall feel we are looking on at a very

superior Lord Mayor’s Show rather than participating in a great imperial event.

One element in the significance of the Coronation rejoicings is an expression of loyalty and goodwill to our sovereign King GEORGE V. But it is not a mere expression of personal affection for a particular man. Most of us know very little about him. It may be said that all we know is good, but it must be recognised that we don’t know very much. Those who exaggerate here only make for reaction. Profuse expressions of intense personal admiration are unreal or hysterical. There is no solid basis for them. We all wish to express earnest hopes for a long and happy reign, we express our sense of the heavy burdens of kingship, and our readiness to judge his actions with appreciative sympathy. We know that he has a difficult path to tread, which will need much tact, much self-control, much wisdom. A constitutional king must know not only when to speak, but when to be silent, not only when to act, but when to refrain from acting.

He is hedged round with restrictions rather to be felt than defined. But his personality may be of enormous importance to his people. In unseen ways, like King EDWARD, he may do much for international peace. He may soften party antagonisms. Above all, he and his queen may exert a far-reaching influence by their private lives and by the atmosphere of the court on the morals of the nation. Wishing, as we all do, long life and prosperity and happiness to our new King and Queen, we must feel that the highest and most vitally important wish is that expressed in a sentence of one of Dr. Martineau’s prayers—“With all Thy blessings bless Thy servant King GEORGE and every member of the Royal House. Fill his heart and theirs with such loyalty to Thee that his people may be exalted by their loyalty to him.”

But the Coronation festivities express

more than good wishes and prayers and personal loyalty. They ought to give us a lively sense of the past, to appeal to our historical imagination, and to fill us with a sense of the responsibilities and duties connected with a great Empire. We are not merely conferring certain privileges and dignities on a king. We are not mere lookers on at an impressive spectacle. We are participants in a solemn covenant. In ratifying our choice of a constitutional monarch, there ought to be awakened within us a strong national self-consciousness. We are giving him certain rights, and we ought also to remember our own. He is assuming certain duties, and we also must remember the duties laid upon us as a free people and a great nation. There are social problems of enormous complexity and importance needing to be solved. There is the growing hope and deepening determination that international peace shall be secured, and the suicidal rivalry in armaments be done away. The years that lie immediately before us are rich in splendid opportunities, and will demand courage and wisdom and energy from the lowest as well as the highest in the land. No single man, whether King or Prime Minister, is capable of doing what is needed all alone. In crowning our King we are not leaving it to him and to his Government to settle everything for us.

In a sense we are crowning ourselves at the same time. We are reaffirming our own national liberties, and in reaffirming our liberties we reaffirm the responsibilities which are involved in such liberties. A constitutional monarchy asks much of the King, but it asks more of the people. Personal loyalty and kindly feelings and good wishes are comparatively easy things to give. A free nation must give much more. It must be animated by a sense of corporate life and of individual responsibility, it must make more claims upon itself than it makes upon its king.

The rejoicings of the present week, if they are to be of any value, must be touched with serious earnestness. They suggest the hope of a better society; we look forward to a reign in which justice and peace and goodwill will increase among the nations. Those hopes can only be realised through the co-operation of all. With the inauguration of a new king we consecrate ourselves, as well as him to a national service, which does not confine itself to the interests of one nation, but which in its work and its ideals must make for the good of all the people upon earth.

H. G.

LIFE, RELIGION & AFFAIRS.

THE BIBLE AT THE PRESENT DAY.*

It almost seems as if we were coming a day after the fair with our papers on this theme. The celebration of the Tercentenary of the Authorised Version of the English Bible produced a host of excellent papers and speeches, any one of which might have satisfied the requirements for your forthcoming discussion. And they were by no means all confined to the mere glorification of that particular Version. Though, undoubtedly, there has been, indeed, such a Hallelujah Chorus about the literary style of that Version as somewhat to drown the quieter strains that dwelt more on the place and value of the Bible in the present day to religious people in general and to us in particular. The gorgeous "setting" almost obscured the sun itself, the rainbow diverted attention from its cause, and sometimes, as we read such a decorative article as that entitled "The Bible and the Empire," in the *Financial News*, which some optimistic financier posted to me, for it is not one of my stock exchanges, we thought of the auctioneer of whom Dr. Watkinson tells, who, when selling a mansion, assured his audience that the only drawbacks to it were the songs of the nightingales and the litter of rose-leaves. A subsequent paragraph does, indeed, rather suggest that the Bible was not always so rosy and resonant with praise in that quarter. "It is no longer regarded as clever, or even decent," we went on to read with "mingled feelings," as the saying is, "to perpetrate the sneer or the sarcasm at the expense of the Bible. Least of all is that kind of thing welcomed among the serious minds of the City." But if the Bible is sometimes subject to a praise it could so well afford to spare, it has equally been the subject of hasty suspicion and condemnation from quarters often alleged to be the natural habitat of common sense, *to wit*, the mind of the plain man or the man in the street. Such a mind wonders what it all means when he hears of the Higher Critics, when such

a cloud of witnesses, judges, advocates, jurymen are busied about this book. He is apt to have a sublimely simple method of coming to his judgment on the matter. "A lawyer," we read of in a magazine lately, "once asked a man who had at various times been on several juries, who influenced him most, the lawyers, the witnesses, or the judges?" He expected to get some useful and interesting information from so experienced a jurymen. This was the man's reply: "I'll tell yer, sir; 'ow I makes up my mind. I'm a plain man and a reasonin' man, and I ain't influenced by anything the lawyers say nor by what the witnesses say; no, nor by what the judge says. I just looks at the man in the dock, and I says, 'If he ain't done nothin', why's he there?' And I brings 'em all in guilty." The plain man, like the writer in the *Financial News*, seems to suggest that all the Higher Critics are in the same boat. If so, the boat must be of the shape of that vessel in which the wise men of Gotham put out to sea, so as to allow of a navigation that would not be "ill-convenient," as Joe Gargery would say, to the diametrically opposite cardinal points of view of the navigators. And the financiers, at any rate, take comfort to their soul from the harmony of the Critics. "Dogma," they say, "may die away amid the anger of disputants, and the traditional blaze of an approaching judgment may pale before the remorseless analysis of the Higher Criticism." Thus conscience does make Higher Critics of us all. However, we have travelled a long way from the days when the Bible was stormed at by shot and shell, for the most part bad shots and empty shells, and we are travelling quickly away from the times when even the Higher Critics were looked upon as a kind of German invasion that came down like a wolf on the all British fold. Nay, we are travelling so quickly that we occasionally come across people, who, having discovered or heard that the Bible still stands where it did, or, may be, a little higher, say complacently that the Higher Critics have had their day, even if they have not accommodately ceased to be. They would hardly, perhaps, grant that the Higher Criticism might at least be regarded as a lesser light, a satellite to the sun itself, to rule the night of ignorance, whose general effect and influence might be that of the fascinating and transfiguring moonlight (reflected rays from the sun itself), and though admirably adapted for occasional romantic excursions, yet not necessarily that peculiar perversion of moonlight which is known as "all moonshine." To some, the Higher Critics seem to suggest no better use to be put to than to purposes of war, and are like the high personage who was reported the other day to have said about flying, "that the day's experiment had proved conclusively what could be done in *war* by means of aeroplanes." But are not their scientific expeditions sent forth for the same purpose as Sir Francis Bacon's voyages from New Atlantis, are they not rather in search of "God's first creature, Light?" There are, again, some people who are apprehensive in another direction. They read such wise words as these from a Higher Critic: "We have done almost everything

possible with these Hebrew and Greek writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translations and quarrelled over the revisions; we have discussed authenticity and inspiration and suggested textual history with coloured type," and so on and so on the summary of this mighty labour runs and ends thus: "There is yet one thing left to do with the Bible: simply to read it." In their apprehension the people I refer to ask, May not the mass and volume of the Higher Critical erudition tend to delay our simply reading the Bible itself and getting at its spiritual light? "Fully to understand a grand and beautiful thought," says Joubert, "requires, perhaps, as much time as to conceive it." When one thinks of the aspiration to be not so much mighty in the scriptures as mighty in the scriptures about the scriptures, there seems no great exaggeration in the tale told about an oratorical Senator from Kentucky. In a duel he had undertaken to be the second to his friend. His duty was to give some simple preliminary instructions, a kind of brief prolegomena to the duel. The parties met early in the morning, but the narrator explained that the duel did not take place. "Why not?" people asked. "For the simple reason that when the Senator from Kentucky had finished his prolegomena it was too dark for the duel." It may be so with the Bible, the prolegomenas may leave it too dark or too late to simply read it. Well, I am certainly not of those who would exult at the "Grammarian's Funeral," or who come to bury the Higher Critics by plunging their own heads in the sand, rather I come to praise them, if such an one as I may venture to say so, who am not even sure that I know even the fringe of the matter, in spite of some hundredweights of college lectures in at least three broken languages, and the fragments of some dead ones. I was pleased to hear of some statesman saying the other day that another statesman had made some statement as clear as grammar could make it. Perhaps if we draw the line at grammar, the rest might be plain sailing. We might not need to soar higher in a species of aeroplane sailing so far, at any rate, as the spiritual interpretation was concerned. We might be content to follow the good old man who said that "the Bible was like eating fish. When he found a difficulty, he laid it aside, and called it a bone. Why should he choke, he said, on the bone when there was so much nutritious meat for him. Some day, perhaps, he said, he might find that even the bones might afford him nourishment" (presumably after the Higher Critics had done contending over them). I feel sure I do not go as far as Mr. H. W. Hoare, late of Balliol, who said "it would be his wish that no microbe of the Morbus Grammaticus should ever infect any future committee of revisers, and that they should never devote so disproportionate an amount of their sympathies to our scholarship as to leave little or nothing over for our literary sensibilities." I agree with him, however, when he says "that many of us have long since forgotten the details of our grammars. Still more of us never knew them. But there are few indeed,

* The Place and Value of the Bible to Liberal Religious People in the Present Day. A Paper read at the Annual Meeting of the British and Foreign Unitarian Association on June 8, 1911.

whether high or low, rich or poor, educated or uneducated, who have not come under the religious and literary spell of the grand old English Bible of the Reformation," but I cannot see why it would be unpleasant to be haunted, as Mr. Hoare hoped the next Jerusalem Chamber would never be haunted, by the ghost of the man who regretted with his last breath that he had not consecrated his whole life to the study of the dative case. Surely he was of the same lofty tribe as Browning's Grammarian, who settled *hoti's* business, and Browning has gloriously seen to it that the likes of him shall be safely out of the reach of the likes of us, who only aspire to live rather than to know; and who are not likely to climb the rock row at cock-crow, with any sinister intentions of depreciating his efforts in the dative case, or in the matter of *oun* or the enclitic *de*. Every now and again I feel it a mercy to be plunged into the troubled waters of the Higher Criticism, as into a kind of pool of Bethesda, which I am sure only an angel would be energetic enough to trouble, surging as it is with airs from heaven. I confess to coming up after the plunge with a gasp. But I suppose that is the desired effect—the proof of the cure. We do not go down as in a diving-bell, as if the Bible had been wrecked and all its precious treasure had to be sought in that way. No, the Bible is the atmosphere which we can breathe more freely and healthily after the plunge into the healing pool of Bethesda. At times, to be sure, some particular Higher Critic reminds one of Balaam the son of Beor; one can never tell from the way he sets out whether he means to bless us or to curse us. But the more he belabours his favourite mount, a stubborn theory, the more hope we cherish that the angel of the Lord is not far off, and that the journey will end after all in a blessing. T. T. Lynch tells of an old Scotch lady who said with a touch of superstition which is wiser than science, "Nothing should be put upon the Bible but a flower." Well, there are great and reverent scholars whose learning is as graceful as a flower, and lies not more heavily upon the Bible than a flower, men "wearing all their weight of learning lightly as a flower." It is these men who are really revealing to us the place and value of the Bible. Under such guidance a day is surely coming when the Bible "re-discovered" as someone happily terms it, will, with all the fierce light that beat upon it turned into a crown of sevenfold glory, become once again the best known and best valued book, and once again, in a new sense, the nation will be called as of old the people of one book, "the radiation of many minds," to use Dr. Johnson's striking expression, "pointing to one centre." Indeed, that expression may very well stand as a peculiarly apt description or definition of the value and place of the Bible itself; it comprises within itself, within, *i.e.*, "a library of living thought," the radiation of many minds pointing to one centre. That constitutes its supremacy and invaluable peculiarity. Whenever and wherever you open it you are made aware that God in some shape or form, in some way, was always in men's thoughts. Of what other book, of what other

"library of living thought" can the same be said? But as in the case of the world which may be regarded under two aspects, either as affording an endless series of problems awaiting solutions by the intellect, or as an immediate and fascinating stimulus to the wonder and delight and awe of the soul, so in the case of the Bible it may be regarded under two aspects; and it is of equal importance in both cases to know which aspect claims priority of place. One world we want above all, appealing to all in common, one world that we can all look at and take in, with the heart and the soul, with the feelings and emotions, with the constant sense of mystic wonder, awe, and reverence. On this deep, aye, infinitely deep, foundation may be built any superstructure of the scientific men and of the Higher Critics. It is when the reverse process is attempted that disaster seems the order of the day, or rather the disorder of the day. Trouble comes, we fear, when we build our house on the principle inculcated not long ago by a member of Parliament, who is reported to have said that "to have a sound house you must build upon a solid superstructure." No people are more conscious of the peculiar dangers incidental to "much learning" than the men of much learning themselves. There are more risks run than merely seeming "mad" to the superior but superficial mind, or unholy to St. Jerome's "bipedes asellos," "who think," he said, "that ignorance and holiness are one and the same thing." Professor Deissmann, for example, speaking with the humility of a potsherd of the potsherds, not only eloquently points to the dangers, but shows that they need not necessarily be incurred. After brushing aside with saintly impatience—St. Jerome's saintliness—"the unbrotherly insults of excited ignoramus," as he calls them, he says "such noise from the street disturbs him less, perhaps, than a feeling that comes over him at times in his own study. He feels there is a painful side to the learned work of the scholar—a risk that amid the chaos of paper-slips he may lose his own self, while the age he lives in calls for men who can do more than decipher old handwriting, excerpt words on paper-slips, and read proof-sheets. In the midst of his learned labours comes the question: Is not more accomplished by the men who hoe the vineyard, who descend the mine, repair the steamer's screw, help a degenerate back to the right path, exhaust themselves as teachers, leaders, and evangelists among the masses—do they not all do more work for God's cause than the man who purposes to write a new book, thus adding to the hundredweights which already bind our generation in slavery to the past? . . . It is always the New Testament itself," he exclaims, "that calls the man of research back from his wandering thoughts to work on the New Testament again. Daily it bears witness to him of its own veriest nature: the little Book is not one of the paralysing and enslaving forces of the past, but it is full of eternal strength to make strong and to make free." Noble words, recalling Thomas Fuller's reflections after hearing a preacher preach from what seemed to him an impossible text, but making much

of it. "How fruitful," cries Fuller, "are the seeming barren places of scripture. Bad ploughmen, which make balks of such ground. Wheresoever the surface of God's word doth not laugh and sing with corn, there the heart thereof *within* is merry with mines, affording, where not plain matter, hidden mysteries." Well, dimmest stars may imply greatest worlds of light, and occasion reveals

"When old Bible verses glow
Starring all the depth of thought."

Supreme things can only be settled as to place and value by taste. The vision of the goodness of divine things is determined by taste. And here, it seems to me, the maxim "*de gustibus non est disputandum*" does not hold, unless in the sense which the Latin perhaps cannot bear, that they, the supreme things, are "indisputable." Said one, a doctor of divinity, alluding to the two-thirds of things tested by taste, "The lifeboat may have a tasteful bend and beautiful decoration, but these are not the qualities for which I prize it; it was my salvation from the howling sea! So the interest which a regenerate soul takes in the Bible is founded on a personal application to the heart of the saving truth which it contains. If there is no taste for this truth there can be no relish for the scriptures." The distinction appeals to us no less than to those who may consider inadequate our view of its "saving truth," of its uniqueness as a sun of righteousness with healing in its wings, a sun it may be with spots—spots, however, necessary perhaps, to its very constitution and completed influence. It has a unique place and value as implying even through its insufficiencies and defective parts, or in spite of them, the great evolving idea of a righteousness that finally reaches to the conception of the measure of the stature of the fulness of the perfect man. There is a marble divinity in a certain gallery standing, marred and defective in parts, in splendid isolation as the final fulness of perfection in sculptured art. Does any one crave for the lost extremities and other missing parts because without them they think that that statue is insufficient to reveal its "saving truth." That surely would be to go to extremes of dissatisfaction to find satisfaction. So to look for extensions, say, in the shape of extended lectionaries is to miss the unique sense of sufficiency in that which is admittedly insufficient and defective in the sense only in which the fine marble is insufficient and defective. Heine said the down-gazing goddess seemed to say that she could not help him because of her deficiencies. She had no arms. But surely all the combined qualities of beauty, harmony, and order, all that was clearly comprehended, in spite of its defective parts, and which had constrained men to set it there as incomparably unique, surely it was all that that was really helping the heart-sore poet and that had drawn him as to a shrine, and even suggested the other beautiful though pathetic thoughts. And so, too, it is all the qualities that have combined to place the Bible where it is, that have really helped and saved, supported, and comforted men. The divinity within each, in spite of the fragility

and fragility of the material is self-evident—is clearly seen, being perceived through the things that are made. A great deal of the literature of to-day gives evidence of the strange paradox, that in spite of all denials, the pulpit is still the most popular institution in the world, provided it appears in novels, in the drama, and in journals. In a caricature, not long ago, we saw all our leading literary men standing every man on his own tub, and prophesying and smiting their hands together, in the direction of the four winds. I sometimes think if the church pulpits have slain their thousands with the weapon of weariness, a dry jawbone, these other pulpits have slain their tens of thousands with less reputable weapons, of which insidious poison is sometimes one, and have materially added to the stock of dry bones which it was their first duty, God helping them, to revive. Be that as it may, there is something so different even in the effect of the mere style of the writers from that of the style of the Bible writers, that one thinks of that “prism in the style” of which Joubert complains, “that wearies the eye.” “When we have been reading them long, we are delighted to see the grass and trees less highly coloured than in their writings. Their ‘Harmonies’ make us love the discords they have banished from the earth, and which are to be found at every step. Their music is, it is true, to be found in nature; but fortunately it is rare. If the real world offered such melodies as these gentlemen discover everywhere, we should live in a state of ecstatic languor, and drowse ourselves to death.” Excel, says Joubert, and you live. The Bible is excelling. In holiness, beauty, and wisdom it excels. It excels each mortal thing upon this dull earth dwelling. For with it, in the wilderness of life shall waters break out, and streams in the desert. And everything shall live whither the river cometh.

E. L. H. THOMAS.

THE DEAN OF RIPON ON NATURAL CHRISTIANITY.

EVERY effort towards a deeper Christian unity and a truer realisation of the inclusive character of religion should in these days meet with genuine welcome. Every word spoken from that finer atmosphere outside the limits of sectarianism should be listened to gladly. It is the spirit here that is of importance, not the letter. Thus, whilst many will probably find much with which they cannot agree in Dean Fremantle’s “Natural Christianity,”* yet all should be ready to recognise the noble, manly spirit, infused with the finest Christian charity, in which the book has been written. The book can hardly fail to help forward the cause of Christian fellowship, to mitigate sectional differences, and to point the way towards the secret, which we are all longing to discover, whereby

religion may appear as sufficiently spiritual and sufficiently powerful to unite all men in one family of God.

The Dean of Ripon obviously draws freely upon the bountiful treasures of a rich practical experience in the Christian ministry. Consequently, most of what he has to say is of a practical rather than a theoretical nature; he is clearly much more interested in what a man *does* than in what he *thinks*. And for this reason, if for no other, it is perhaps better to refrain from criticism of what may be called the doctrinal parts of the book. When the great doctrines of the Christian religion are dealt with here at all, they are treated in such a way as almost to rob them of all controversial content, and to leave one with the feeling that perhaps, after all, they are not so very important. Every large-minded man is bound to be a heretic; he can have no orthodoxy but his own. And the breadth of Dr. Fremantle’s heresies is equalled only by the breadth of his tolerant spirit and his practical desire for charity and unity before all else.

In the concept of the immanence of God in the universe there is to be found, according to Dr. Fremantle, a way of escape from the old distinctions between natural and supernatural, natural and spiritual, and the like. Life is not to be divided into sections, but taken as one whole, in all its varied aspects, impregnated with the Divine Spirit; all things are natural, and all are spiritual. Religion is wholly natural. Even if it be said that religion is revealed, it is still natural, for revelation is a natural process, part and parcel of the order of the universe. The underlying principle of that order is the union of things “natural” and things “spiritual,” of what we call the divine and the human, the interpenetration of phenomenal existence by an eternal energy, spirit, or life. Christianity is peculiarly “natural religion,” because its central concept is just this of the unity of divine and human, a unity explicitly and in the highest degree manifested in the person and life of Christ. This is a line of argument becoming more and more familiar in these days. The difficulty of it lies not in its basal assumptions and postulates, but in the endeavour to centralise the whole view in one historical personality. If the concept of “Christ” be used simply to symbolise truths acquired and believed on other grounds, then there is little cause for complaint. But if the endeavour is made to particularise a universal truth in just one historical character, and just one historical set of facts, then the way is opened to almost unceasing dispute and difficulty. To us it seems that religion must escape this attachment to historical incident before it can enter upon its best life. Dean Fremantle does not seem to see this, though many of the things he says might suggest that the thought is not unfamiliar to him. He regards Christ as “a morally perfect being,” and therefore divine. It is the moral supremacy of Christ that attests his divinity. For humanity there is in the end but one “moral standard,” namely, the Cross of Christ. In a measure one sees what all this means, and it awakens a sympathetic response; but one cannot help feeling that the real thing talked about is some spiritual and eternal order and standard

of value capable of recognition quite apart from any particular historical reference. We cannot see why an intense conviction that moral goodness is the meaning of life should be supposed to be dependent on some belief in the moral perfection of an historical person. The life of Jesus may serve as a symbol of all moral goodness, but the witness to the value of that goodness as a solution of life’s mystery lies in the very nature of man, as that nature is revealed in each individual soul.

However, apart from this, the insistence on religion, or, if you like, on Christianity, as pre-eminently “natural” has very practical consequences, and it is here that we find ourselves in greatest agreement with Dr. Fremantle. Religion, if it is thus natural, cannot be in any way exotic or esoteric. It is not a thing apart from the rest of life; it must touch the *whole* of life, and not be confined to this or that aspect. It is not a matter of worship only or of sacrifice only; it is a matter of life, at every moment and in every place. Religion is not complete except in a complete life of faith and righteousness. There should be no distinction between the sacred and the secular; all duties are sacred, all the days of the week are consecrated to God.

“Who sweeps a room, if for His sake,
Makes that, and the action, fine.”

So religion becomes broad, and large, and free, displaying itself in conduct, irradiating the whole of life with the glow of eternity. To us this seems the right view and the inevitable view, though our line of approach would be different from that of Dr. Fremantle. He makes religion co-extensive with life because, for him, the main aspect of religion is practical goodness, practical pursuit of the Divine Will; and there is no corner of existence which does not provide opportunity for such pursuit. We, on the other hand, would make religion co-extensive with life because, for us, there is no tiniest appearance in life’s motley show which does not awaken the soul to the sense of infinite and eternal values, and subdue the whole spirit in adoration and love, as well as stimulate the will to pure and noble activity. But the main end is the same. Except the whole of life be filled with religion, with the sense of God and the longing for fellowship with Him, religion and life alike fail and fall short of what they should be. It is wholly “natural” to man to live in the sublime! As Maeterlinck asks, Where else can he live?

When religion is viewed in this way a new meaning is given to the concept of “the Church”; and it is in the parts of his book that deal with this that Dr. Fremantle is at his best. The Church, for him, is surely human society turned Christian, or turned religious. It is the full fellowship of longing souls seeking God and goodness. There should be no barriers there; no exclusive dogmatic formulae compelling men away; and we feel that the Dean of Ripon, at least, would not regret the removal of the barriers that exist at present. For him membership of the Church needs but one essential qualification, faith in Christ, or, as he says, faith in the essentials of humanity. That

* Natural Christianity. By W. H. Fremantle, D.D. Harper’s Library of Living Thought. 2s. 6d. net.

is a broad enough basis, surely! The whole people is the Church; society is the family of God. To sectionalise is to destroy the "natural" character of the church. "Those who have set to work to pick out a certain number and to call those thus selected, whether by their opinions or by their practice of special ordinances, by the name of church or of 'saints,' which belongs to the whole body, have simply established sects which have denaturalised life instead of restoring it to its proper ideal. It is true that Christians cannot be all alike. But a school of thought need not be a party, and a party need not be a sect, and a sect need not be a body separate from the church; the church also should be as wide as possible, otherwise it will lose one of its noblest attributes, that of universality. If it loses that, at least as its acknowledged ideal and goal, it will cease to be 'the body and fulness of Christ,' and with this its claim to be the representative on earth of the Kingdom of God."

Dr. Fremantle belongs to those who have seen the vision and heard the voice; and here, in this book, he is helping to build that Church Universal which shall yet be on earth, and which, even now, is alone worthy of our loyalty and our love.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WHAT IS WRONG WITH THE CHURCH.

SIR,—In trying to bring this discussion to a close, may I thank your correspondents for their letters, and not least my severest critics, whose words, I trust, I have the humility to accept and consider? My article was the outcome of a loyal desire to defend those faithful people who believe in organised religion and in public worship; and also a protest against certain secularists and others who despise churchgoers as hymn-singing hypocrites, and talk as if all the religious earnestness and social passion are only to be found outside the churches.

I belong to no political or economic party, but, as a sympathiser with the Labour Movement, I feel there is considerable force in the anti-ecclesiastical and anti-clerical case, as there is in most angry revolts. But I am still quite unconvinced by the common representation of the average non-churchgoer as a godly example of the reticent and retiring mystic.

Mr. Thornhill repudiates the best available statistics, which tell us that of our town populations only 16 per cent. ever go to any church or chapel. Let us, then, like a distinguished statesman, treat statistics as being not accurate but suggestively illustrative. The few or the many who attend public worship are not all saints. But I believe that, in the main, they are the

soundest and most religious element in the community. They constitute the nation's most precious human asset. If their spiritual influence were withdrawn from our private and public life, it would be a moral disaster of the gravest magnitude. For this reason, if for no other, I cannot countenance the feeble-willed and mischievous habit of slandering the churches and their representatives.

I have been reproached for saying that the chief reason why people do not go to church (surely "church" here needs no definition) is that they are religiously indifferent. While I adhere to that statement, I must call particular attention to what I added: *All that I have said needs qualifications and exceptions, but as a broad generalisation it stands true.* Among the 84 per cent. (let it be 50 per cent. if you will) who never go to public worship are certainly some genuinely religious people. But how many?

(a) It must be remembered that there are strenuous and serious minds who are yet quite indifferent to religion. They do not believe in conscious personal immortality, or in any after-life in the light of which this life must appear preparatory, disciplinary, and, in some degree, provisional. The destiny of this earthly planet drops an iron shutter on their outlook. The period of its habitableness is the one transient gleam of light in a chaos of horrible darkness and futility. They have no God except an abstract moral ideal which is itself doubtful and contingent. The secular order, the "world" of finite aims and motives controls all their hopes and ambitions. They belong to no cultus, and do not even rise with the Positivists to worship humanity as the Grand Être. They are not necessarily base or vile, they may be even noble; but in one sense or another they have capitulated to the world. They cannot, except in the loosest thought, be called religious. I say this while still urging (as I have done in my *Free Catholic Church*) that there is a spiritual type of Agnostic who may be religious. Moreover, among those who have thus yielded to the world are many who cannot be regarded as other than coarse scramblers in the arena of competitive materialism.

(b) Other non-churchgoers have yielded to the "flesh." That is to say, they are absorbed in the quest for the satisfactions and pleasures of sense. Some of them are quite pleasant people of the hedonistic "self-realising" type. Others are grossly sensual and odiously unpleasant. These, good and bad, crowd the theatres, hippodromes, music-halls, picture palaces, and all the centres of amusement. They flock to skating rinks, football matches, public-houses, pageantries, and race-courses. They will fight each other for admission to places of entertainment, where "cakes and ale" are dispensed, and will wait hour after hour for the doors to open. And these are the degenerate cavaliers and their underlings who say it is the dulness of the churches which keeps them away. I have no doubt that they say truly.

(c) Others have yielded to the "devil." We can dismiss them in few words. They are wicked with a sardonic and ultimate malevolence. They are our commercial conspirators and swindlers, the seducers and procurators, the exploiters of weakness

and misery, and the parasites of sin and vice.

While it is impossible to classify or to form exact estimates, it is true, I believe, that most of those who never come to public worship fall under these three heads—the world, the flesh, and the devil.

But there remain some really religious minds who come under my "qualifications and exceptions." Who are these? They are usually Nature-lovers of the pantheistic but sceptical type. Richard Jefferies will serve as a fair example. Like other Nature-lovers, they have poetic sentiment and delicacy of feeling, but have not depth enough to respond to the mystical meaning of the Church's fellowship. Their chief solace and religious refreshment is to indulge themselves in the joys of solitude. But some of them actually do go to Church and even write to THE INQUIRER on spring mornings. Indeed, the "nice" pagans form a valuable fringe to our church life and constitute our regular irregulars. If they cannot see God in Christ they can see Him in a fossil or a rose. They are often quite interesting people, with at least a smattering of science and some acquaintance with art. If they are usually "thin" and shallow, it is because they lack that broad-hearted human consciousness which cannot arise except from a sense of the sustaining power of tradition, the divine meaning of history, and the communion of saints.

Other explanations for non-attendance have been offered. Some of them I have myself insisted upon on other occasions. They have doubtless some validity, for there are innumerable contributory causes to the disease. But, as a rule, the explanations given are either artificial or inadequate.

(1) It is said (by the *Christian World*, for example) that impossible hymns and the obsolete theology of mediæval dogmas keep the people away. Why then do they not crowd the gates of our own undogmatic and Free Christian Churches where the hymns are exceptionally beautiful and where the theology, when obsolete, is obsolete, not by being mediæval, but by being rationalistic and mid-Victorian? But the truth is that our "advanced" churches suffer even more than the orthodox.

(2) Then we are told that the pulpit is out of touch with the social and economic aspirations of the working classes. I think it would be fairer to say that the pulpit is more sensitive to these aspirations than the pew, the market-place, or even the House of Commons. Yet I could name churches in our denomination and in other denominations where ministers have most faithfully driven away their congregations with a strong social gospel. I do not mean that we ought not to preach a social gospel. I mean that we are living in a fool's world if we think that this is an infallible remedy for empty churches. In this connection it might be well for those who sympathise with this complaint, first, to study the history of the decline and fall of the Labour Church, and, secondly, to join hands in strengthening our own National Conference Union for Social Service, of which I have had the honour to be president for the past two years.

(3) It is cheerfully hinted that if Liberal Religion gave up the restless ambition to be a church we might succeed better.

Religious Liberalism, it is sometimes argued, is not a church, but a movement. The proper reply to that is one that I heard given quite fifteen years ago, namely, that the people who applaud that sort of thing are not even a movement. They are a commotion.

(4) Mr. Andreae, even as he hoped, has mistaken my meaning in the passage about the damning sin of pride. My doctrine of the *professional* ministry begins and ends in the absolutely democratic autonomy of the visible Church (however defined). This means an all but exclusively lay government. As *prophet* the minister (exactly like the inspired layman) may indeed speak *with* (not *by*) authority, and not as the scribes, and he ought to be encouraged by the Church to use any charismatic gifts which he may possess. But as a salaried and professional "administrator of an established institution," his authority is identical in *form* (though not in *matter* or *scope*) with that of the verger, or warden, or choir-master. What I most vehemently repudiate is the mercenary idea that a voluntary and self-accepted discipline may be less loyal than a paid contractual discipline. I believe that a voluntary singer, for instance, should be quite as subject to discipline and quite as loyal to the Church as a whole as one of the paid leaders of the choir. Similarly a salaried choir-master should exercise just as firm an authority and just as considerate a courtesy as a voluntary choir-master. That is what I meant by differentiation of function within the spiritual democracy of the Church. The choir-master has one function, the warden another, the minister another, and yet they are all one and inseparable in the church. Where I *fundamentally* differ from Mr. Hugh Herford is here, that I believe a prophet *may be also* a professional and trained minister just as he may be a trained artist or literary man, and that a wise and liberal-minded church will always encourage, even at the risk of disruption, a prophetic and independent-spirited ministry.

(5) Recurring to the question of clericalism, Mr. Andreae contends that the selfish love of power is absolutely destructive of the ministry, whereas it is only a more or less serious defect in other callings. I cannot agree with this worse than sacerdotal view of the exclusive uniqueness of the ministry. Selfishness is indeed more damaging to the minister because his is the greatest vocation of all, and the limit of endurable selfishness is more quickly reached. But there are degrees of selfishness in the ministry as in other vocations; and if the faintest infinitesimal trace of the selfish love of power is to unfrock him, then most of us had better resign at once. At any rate I have never yet come across a living man, in the ministry or out of it, who is perfectly purged and cleansed white of such a fault. I do not expect to meet such a man this side of the grave.

(6) He suggests in his perfectly just but somewhat irrelevant analysis of my various uses of the word "church" that some people do not attend a "localised" church because it does not represent their own denomination. I hope and believe that the number of such absentees is small. Where the desire for public worship is weak,

any excuse will suffice to keep a man away. Personally, I should feel it my duty and great privilege, in an exclusively Roman Catholic district, to attend the Roman Catholic Church rather than to absent myself from the public worship of God. Similarly, I should go to a Quaker meeting and (if permitted) to a Mohammedan Mosque or Hindoo Temple. I should, however, on the first opportunity, try to organise a Free Catholic Church, and, failing that, I should invite lonely sympathisers to come and join me on Sunday in our own family prayers pretty much as R. L. Stevenson did at Vailima. I cannot believe that there are many people really hungry and thirsty for public worship who will keep away from a localised church simply because it does not happen to be of their own branch of the Church Universal; and I confess I have little sympathy with the narrow and intolerant temper which would exaggerate this real difficulty into a fatal bar.

(7) Finally, he tells us (and this is his most serious contribution) that the wrongness of the world is "so much evidence against the church." To some extent I agree, but only to some extent. Would to Heaven that this disposed of our common problem! But, alas! Mr. Andreae has been too hasty and forgetful. The rejection of the good must not be accepted as so much evidence that it is not good but bad. Was it "so much evidence" against our Lord that he was betrayed and forsaken even by his friends, and that the world, the flesh, and the devil nailed him to the gallows? When we solemnly reflect on that, we do indeed realise that the visible Church has failed to be as faithful as she ought to have been, and it is right that our conscience should be directed to her failures. It is right that she should be bidden to seek again the central passion of her crucified and glorified Christ. But we must not delude ourselves. This very spirit will alienate the world before it can redeem it. When we are most inspired by it it sends us forth as lambs into the midst of wolves. It murmurs in the ear with echoes of the old heroic tragedy, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, *therefore* the world hateth you."

And that terrible "therefore" is for me the real conclusion of the matter—the sad yet exultant summing up of all. We have to learn that the non-churchgoer is not to be cajoled or conciliated into coming to public worship. He is not to be flattered by being told how much too good he is for the Church, and how little worthy she is to receive him into her fellowship. He will be won, if at all, when we, laymen and ministers, have recovered our lost sense of what love and loyalty and reasonable obedience to the Church of Christ can mean; when we, laymen and ministers, can go to him and say with absolute candour but also with ringing confidence—Here in the Church (visible and invisible, tares and wheat) is the divinest society in all the earth to which anyone can ever possibly belong. She offers you no alluring reward of a secular and temporal paradise. Her promises are threats that only through

tribulation shall you enter into her joy. Her demand is hard, her duty is austere, her call is cruel with intensity. She is ever prophetic, and about to be, and never perfect save in heaven alone. The way of human history is black with her apostacy, yet radiant with her fidelity. She is the Bride of Christ and the mother of martyrs and the wanton of the world. She is foul with every guilt and holy with all saintliness. Her robes are still wet with the blood of her infamous treachery and of her undying sacrifice. Her songs are mingled with the groans of those whom she has persecuted and with the last sighs of the faithful who have died in her peace. Her tender-mercy is to make you irrevocably her own, her very slave because the very child of her breast. She claims you now even to sobbing and to heart-break. She summons you not to the Idyll of lake-side and cornfield, but to the city of priests, and the garden of agony and the place of skulls. But her final purpose is the inexorable invitation, the Alpha and the Omega, of God—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Brother, will you come?"

I think that some day he will. But I am able to think it only because it is a challenge to realise the one daring dream of man which can match his uttermost self-committal.—Yours, &c.,

J. M. LLOYD THOMAS.

Nottingham, June 17, 1911.

[This correspondence is now closed.—Ed. of Inq.]

THE MULTITUDE AND THE GOSPEL.

SIR,—Dr. Mellone in his Association sermon declares that the multitude will listen with sincere respect to every message spoken directly and sincerely as from man to man. This statement surely needs some qualification. 70,000 persons, we read, sought to hear Mr. Lloyd George when he went to Birmingham recently with a vision of material prosperity and progress. But on an earlier occasion, when he came with a sterner but none the less sincere message for the multitude, he barely escaped with his life. If the Birmingham instance is not conclusive, we may recall the Jerusalem crowd. The nature of that instant and heartfelt response which the multitude gives to those who invite them to join "in a sincere endeavour to make the Brotherhood of Man a real thing in life" is Calvary!—Yours, &c.

F. HEMING VAUGHAN.

Mansfield.

APPRENTICESHIP AND SKILLED EMPLOYMENT ASSOCIATION.

DEAR SIR,—In your review of Mr. Greenwood's book on "Juvenile Labour Exchanges and After Care," attention is drawn to the need of voluntary and individual effort in helping to solve the problem of "blind-alley" and demoralising occupations for boys and girls. I have for some years been working for a voluntary body, the Apprenticeship and Skilled Labour Association, which through its

twenty local committees in London (and others in the Provinces) finds skilled occupations for the boys and girls of suitable capacity leaving the elementary schools, and I can testify to the need there is for this work and of the great value which the interest of a friend may be to the child sent out at 14 to find his own work and make his own way in the world.

May I mention a few cases which have come under my own immediate notice? One was a girl of fifteen, a tailor's errand girl in Whitechapel, whose father is a skilled artisan, but whose mother drinks. She was sent by the local committee to a firm of mantlemakers, where she earns good wages, has pleasant companions, and is spoken of by her employer as one of his best workers. Three years later she brought in her young brother, just fourteen, asking the committee to find him a trade. After due inquiry from his school teacher and his parents, the boy was apprenticed to a printer's. He at first did well, but later was lazy, and then accused of stealing apples. The firm threatened dismissal. The secretary of the Committee spoke to the boy and warned him, then interviewed the employer, who agreed to a further trial, and the boy is now doing well again. But for this timely help he might thoughtlessly have ruined his career.

Two of our boys of marked artistic ability are now in designing departments of stained glass window makers. One when first heard of was spending his days writing price tickets for a wholesale tailor, the other, whose mother had specially appealed for our help, is now, after three years' training, exhibiting a design in this year's Royal Academy. This last is an exceptional case, but at an exhibition of the work of our boys and girls held last year at the Drapers' Hall, and visited by their Majesties the King and Queen (then Prince and Princess of Wales), many received certificates for excellence of work.

During the last year 1,268 London boys and girls were placed in work, and all are kept in touch with, each local Committee doing its best to see that every boy and girl attends some continuation school or class. Such work requires much time and care. There is infinite room for further development, but the Association is constantly hampered by a lack of voluntary workers and of funds to meet office expenses.

May I appeal to all who are interested in our young boys and girls to help? Offers of voluntary assistance will be welcomed, and at the central office, responsible for co-ordinating and developing the work, subscriptions will be most gratefully received by the treasurer, Mr. Ernest Lesser, or by myself. Those who help need have no fear that there is overlapping with the Government Labour Exchanges. Close co-operation is arranged, and all children who need the special care and interest of voluntary workers are sent by the Exchanges to the local Apprenticeship Committees for assistance. Help is therefore now especially needed to meet the increased strain of work.—Yours, &c.,

H. WINEFRID JEVONS,
Hon. Sec. Apprenticeship and Skilled Employment Association, 36, Denison House, Vauxhall Bridge-road, S.W.

CROSS-STREET CHAPEL, MANCHESTER.

SIR,—In reference to the paragraph in your last issue, I write to say that all the Trustees have determined to do is to take the opportunity of the Manchester Corporation Bill in Parliament next session, to seek for powers for disposing of the site in case it should be hereafter decided to close the chapel. No such decision has been come to at present.—Yours, &c.,

A. H. WORTHINGTON,
Secretary to the Trustees.

[We regret that we were misinformed, but we relied upon the correctness of statements which appeared in the public press.—ED. of INQUIRER.]

MR. RONALD BARTRAM writes:—"The Hon. Secretary of the London District Unitarian Society regrets to find that many subscribers have been surcharged on the Annual Reports sent out. The printer was to print them on paper so as to go through the post for 1d., but apparently some have accidentally exceeded the allowance. The Hon. Secretary tenders his sincere apologies for the annoyance caused."

THE writer of the report of the business meeting of the British and Foreign Unitarian Association desires to repair the omission of an important resolution which was submitted to the meeting by Mr. Percy Preston, and seconded by the President, the Rev. Charles Hargrove, recognising the services rendered to the work of the Association by its Secretary, the Rev. W. Copeland Bowie. The resolution was briefly spoken to by the mover and seconder, but it was plainly the most heartily acclaimed sentiment of the meeting, and Mr. Bowie's response that, in addition to being the servant of the Association he worked because he was, also, like his fellows, interested in the great cause, was loudly applauded.

BOOKS AND REVIEWS.

THE NEW GERMAN ENCYCLOPÆDIA OF RELIGION.*

THE issue of this admirable work in periodical numbers goes steadily forward, and there is every prospect that the third of the five volumes, of which it is to consist, will be completed this year, and the whole work not later than two years hence. It is furnishing a fine demonstration in force of the liberal religious movement in Germany, and, like the popular and very successful series of *Religionsgeschichtliche Volksbücher*, is a most encouraging sign of the times. The aim of the dictionary is to present, in a form intelligible to the general reader, a survey of religion, as it

* "Die Religion in Geschichte und Gegenwart." Handwörterbuch in gemeinverständlicher Darstellung, unter Mitwirkung von Hermann Gunkel und Otto Scheel, herausgegeben von Friedrich Michael Schiele und Leopold Zscharnack. Vol. II., "Deutschmann—Hessen." Price, unbound, M. 23; bound, M. 26. Tübingen: J. C. B. Mohr (Paul Siebeck). London, Williams & Norgate.

has been in the past and as it is to-day, moving towards a broader outlook and more complete achievement; and the second volume, with which this notice is concerned, fully confirms the impression of the first, of the masterly capacity and thoroughness with which this aim is being carried out.

For English readers this volume has the special interest of an article on the history of religion in their own country, "England" (26 cols.), and a similar article on France, of the same length. The English story is well told, down to the end of the 18th century, by Oberlehrer Herz, of Leipzig; and then Professor Baumgarten, of Kiel, follows with a survey of the 19th century, which is a translation (in part curtailed, but with fuller statistics added) of the supplementary chapter contributed by Miss Alice Gardner to the English edition of Schubert's "Outlines of Church History." (We note that in this article the date of "Essays and Reviews" is correctly given as 1860; but in the article "Broad Church," in Vol. I., as 1861; and in the separate article on Henry VIII. the date of the king's dismissal of Parliament is printed as 1551 instead of 1515.) Professor Baumgarten also contributes articles on Charles Dickens and George Eliot, refreshing to meet with in a dictionary of religion, and another article of special interest, as showing what recent writers of other lands have most appealed to the spiritual life of modern Germany, is that on "Dichter und Denker des Auslands in ihrem Verhältniss zur Religion" (18 cols.). Tolstoy is reserved for a separate article, and the first place is given to the American Transcendentalists, Thoreau, Whitman, Emerson (in that order, with Whitman as "transcendentalist of the town"); then the Englishmen, Carlyle and Ruskin (Carlyle is also separately treated by Baumgarten in an article, nearly 8 cols., in Vol. I.), the Scandinavians, Ibsen, Björnson, and Kielland, the Dutchman, Dekker ("Multatuli"), and finally, Maeterlinck and Amiel. Separate articles are promised on Longfellow, Hawthorne, Trine, Wordsworth, Tennyson, Meredith, and Maclaren (presumably John Watson). Coleridge received a column in Vol. I., but Browning appears to be overlooked. Henry Drummond gets more than a column, but James Drummond not a line; Dr. S. R. Driver, nine lines. Such inequality of treatment must be taken not as indicating a deliberate judgment of values, but rather the range of acquaintance with writers of other lands. The article on Goethe is confined to a sketch of his religious development, with nearly three columns of bibliography, and this volume includes also Hegel, Herbart, and Herder (Lord Herbert of Cherbury as a Deist, but not George Herbert the religious poet). Special personal interest attaches to the articles on Frenssen and Harnack. There are also good articles on each of the universities, Göttingen, Giessen, Halle, Heidelberg, with concluding notes as to the present teachers in the faculties of theology.

The distinctive character of this work in the broadness of its view as to what constitutes religion and religious interests is illustrated by the articles on Ethical Culture, on various forms of school life (with an admirable statement of the ideal of classical education in the "gymnasium")

on the Elberfeld System, on Railwaymen, "Eisenbahner," on various forms of co-operation in production and distribution, building societies, &c., "Genossenschaften im Wirtschaftsleben der Gegenwart," on Money, "Geld und Kredit," and on the Peace movement, "Friedensbewegung," which records the first Hague Conference, but not the second of 1907. On the theoretical side, the articles by Professor Titius, of Göttingen, on Ethics (18 cols.), and on the doctrine of Evolution, "Entwicklungslehre" (34 cols.) should be noted. The article on Woman, "Frau" (18 cols.), after a rapid historical survey from Old Testament times to the present, has a concluding section on "Her rights in the church." The burning question in Germany is not of the admission of women to the ministry, which as yet is hardly practical politics, but of the vote in church affairs. Occasionally, as in the article on Holiday Schools of Theology, "Ferienkurse," and that on the "Gustav-Adolf-Verein," in the matter of grants to needy churches, the writer goes beyond the dictionary function of furnishing information to earnest advocacy of a policy; but this only adds to the impression of living interest, which pervades the whole work.

It must not be thought that the broadness of outlook and the great variety of interest indicated in these notes (which might be many times multiplied) interferes with an ample concentration on the most vital questions of religion. 36 cols. are devoted to the article "Gott," with first a study of the historical growth of the conception of God in the Old Testament, by Professor Gunkel, and then sections on the New Testament and later Christian conceptions, with references to other articles, Pantheism, Deism, Revelation, Trinity, &c. The article on the Trinity, "Dreieinigkeit," in the present volume refers for the history of the growth of the dogma in part to the previous article on Christology, and to one yet to come on "Trinitätslehre," and deals simply with the significance of the various forms of the dogma. Of that which has prevailed in the church since Nicæa, the "immanent Trinity," which seeks to define the inner relations of the Godhead, it is recognised that there is no trace in the New Testament. The meaning of the formula, which now again requires restatement, is expressed in the phrase "God in Christ, and through the spirit of Christ in us." With these articles may be grouped those on Prayer, "Gebet" (37 cols.), Religious service, "Gottesdienst" (17 cols.), with further reference to articles on various branches of the subject, and Faith, "Glaube" (35 cols.), in which one of the most valuable sections, by Professor Troeltsch, is on "Faith and History." The longest article in this volume (80 cols.) is on the "Erscheinungswelt der Religion," the Phenomenology of Religion, by Professor Lehmann, of Copenhagen. It is a kind of programme, with constant reference to other articles throughout the dictionary, attempting a systematic survey of all the forms in which religion has been manifested in the world, in sacred customs, words or speech, persons and institutions, from the earliest and crudest forms of magic and fetishism to the loftiest forms of spiritual life. Whether it was wise to

attempt such a survey of the field in one article, a treatise in itself, we are not very clear; but it certainly impresses one with the greatness of the subject, which is, in fact, that of the dictionary as a whole. Two other articles we must mention, of special value to the thoughtful reader of the New Testament, that by Professor Bousset on the Synoptic Gospels, "Evangelien," and a very full article on Eschatology, both in Old and New Testaments and in subsequent Christian faith.

The preface to this volume notes the retirement of Dr. F. M. Schiele from the general editorship, his place being taken by Lic. Leopold Zscharnack, a Privatdozent of Berlin University, who has been from the first in charge of the department of Church history. Dr. Schiele completed the work up to the end of the letter G, and happily retains his own special departments of Education and the History of Non-Christian Religions.

RECENT BOOKS ON SOCIAL QUESTIONS.*

"ECONOMIC PREJUDICES" is a series of dialogues between representatives of different schools of thought, a Marxist, a Fabian, a Colbertist, a Syndicalist, a follower of Prudhomme, each of whom sets forth his views, and is in turn demolished by Monsieur Faubert (*faubert* equals a mop or swab), who champions economic science, or at least Monsieur Guyot's views of economic science. Monsieur Guyot is as able, as sincere, as logical as our own Mr. Harold Cox, who belongs to the same way of thinking, but like him—and though we thoroughly respect them both we must say it—is sadly lacking in constructive quality, and is, therefore, like him, one of the last members of a rapidly disappearing band. We fear that Mons. Guyot, no less than some of the people confuted in his lively pages, has deep-rooted economic prejudices of his own, but it is a wholesome process to have one's pet theories subjected to his keen critical analysis.

Messrs. Swan Sonnenschein & Co. show their impartiality by publishing in the same series as the foregoing work a course of lectures delivered at the University of Padua by Professor Achille Loria, an economist who is at the opposite pole of thought from Monsieur Guyot. In the brief space of a little more than 150 pages he puts the reader in possession of the main facts and principles which at present are more and more influencing economic thought, and to a still greater degree social legislation and action. Possessed both of the historic sense and of the forward vision Professor Loria is free from an impossibilist Utopianism or a mere

carping spirit of negation. His point of view is such as many in this country are far from being prepared to accept, but none can dispute the ability and suggestiveness of his treatment of his theme. The gist of his argument is concisely expressed in his own words:—"At present the purpose (of economic theory) is not that every man shall *do* according to his talents, but also that he shall *do good*; that by his actions his fellows shall gain, not suffer. Towards this goal are directed the efforts of political economists of every school . . . all are united by one purpose, one thought, to alleviate the sufferings and to remove the contrasts by which our social system is vitiated and dishonoured" (page 44). And though the following statement errs on the side of optimism it is nevertheless not lightly to be dismissed: "I am inclined to consider political economy and socialism as two intellectual weapons, which, for a long time separate and mutually antagonistic, owing to the apologetic theories of the one and the subversive Utopianism of the other, are drawing closer and closer together as they become more human and the old animosities disappear. Perhaps the day is not far distant when the two forces will unite under one standard. . . . For we now behold economists and socialists, formerly bitter adversaries, fighting side by side in the field of the ideal, a fact which our fathers would have deemed impossible, and one which will become more frequent as time goes on" (pp. 99-100.)

We think that Mr. Harley, considering his inside knowledge of Labour and Socialist Movements both here and on the Continent, his experience as a social worker, and above all as a journalist, owed it to himself to produce a much better book than "The New Social Democracy." We quite believe that the time has come when some synthetic mind with the power of accurate generalisation should survey the field of social work and social investigation in order that the rest of us may have some guidance as to where we stand, but we fear that the volume before us sadly fails to supply the need. The plan of the book is on the whole admirable, but the author appears to lack the driving force to carry it out. The shrewdness which enabled him to see the weaknesses of the proletarian movement up to the present ought to have been of more service to him in reaching the goal for which he set out: "To found the practice of the new social democracy on the precepts of recent sociology." Ofttimes Mr. Harley is betrayed into what is the merest journalese, or even into maundering irrelevance. For instance, to what purpose is it in the midst of a treatment of Burke's sociology to inform the reader that that celebrated Irishman was a great rambler (so is Mr. Harley, we fear!) who now and again wandered over England and took occasional journeys to Ireland; that, "like many other men equally and less sensible, he fell in love"; that "he was intimate with Dr. Johnson, and the great novelist even condescended to know him by a nickname." It is a pity that Mr. Harley, who has read widely in the literature of the subject, and has been concerned in the foundation of many interest-

* "Economic Prejudices." By Yves Guyot. Swan Sonnenschein & Co., Ltd. Price 2s. 6d. "Contemporary Social Problems." By Achille Loria. Swan Sonnenschein & Co., Ltd. Price 2s. 6d. "The New Social Democracy." By J. H. Harley. P. S. King & Son. Price 6s. net. "Destitution—Can we End It?" By Rev. Henry Carter. National Committee for the Prevention of Destitution. Price 3d. "County Councils' Association's Proposals for Poor Law Administration." P. S. King & Son. Price 1s. net.

ing and far-reaching movements should not have digested his material better. Surely also one may expect from the President Elect of the National Union of Journalists more capable craftsmanship than is to be found in this volume. We are sorry to add that the book abounds in misprints of which we give two horrible examples: "What a *gristly* prospect" (p. 85), "Anatole France only found in it (his election to the French Academy) a pretext for a deeper plunge into the *Styx*" (p. 99). Mr. Harley has the makings of a most timely volume floating about a little aimlessly in his inner consciousness, if only he, or somebody on his behalf, would capture them and give them some shape and direction.

The Wesleyans have sometimes been accused of being an unduly conservative body, but their Union for Social Service cannot justly have that charge laid to its door. This Union has boldly pronounced on the side of the Minority Report of the Poor Law Commission, and, in conjunction with the National Committee for the Prevention of Destitution, has issued an admirable abstract of the Minority Report, written by the Rev. H. Carter, editor of the journal of the Wesleyan Methodist Union for Social Service. This compendium is by far the best brief exposition of the Minority Report that has yet appeared.

Messrs. P. S. King have done a real service in issuing the "County Councils' Association's Proposals for Poor Law Administration" with (more interesting still) the opinions of Royal Commissioners and other authorities upon them. As these proposals are by far the most striking landmark in the history of the Poor Law controversy it is a great convenience to have them in this cheap and accessible form.

MORE BROKEN EARTHENWARE.*

MR. BEGBIE has written what we can only call a flaring advertisement for the West London Wesleyan Mission. Whether the Mission will gain much, either in the esteem of the public or in its power of usefulness, by an alliance with this particular type of journalism it is for itself to determine. When these methods are used to help the sale of pills and ointments we place a large discount upon their value, and we have grave doubts whether religion is not doing serious harm to the simplicity and inner truthfulness of its message by adopting a policy of "bounce" in order to capture the ear of apathetic people on their own terms. It is not necessary to claim a monopoly of excellence or to abuse the faith of other people in resounding terms in order to do good, and Mr. Begbie would promote the particular type of Christianity in action which he has at heart far better, if he abandoned the cheap rhetoric of violent contrasts and ceased to travesty forms of religion with which he is in imperfect sympathy. The human documents which form the substance of his new volume illustrate the power of conversion among the victims of evil habits, in what he calls

the strata of society above the depths. They would have moved us more deeply if Mr. Begbie were not lurid and sentimental by turns; but of the ultimate spiritual truth to which they bear witness, Christian experience is everywhere the confirmation. The Spirit of heavenly Love never ceases to work these miracles of healing and redemption, only it is not always to the accompaniment of blinding tears and transports of emotion and flashes of inward light. Our whole view of conversion tends to be too theatrical, and for many earnest people it does not gain in sacredness by its association with a certain type of religious volubility. There are things in this book which belong to the privacy of the soul. The picturesque details which adorn some of its stories of conversion ought never to have been published. They jar, in their offence against reticence, like shouting in church or the presence of a reporter when we are at our prayers.

ENGLAND'S NEED IN EDUCATION. By J. S. Knowlson. A. C. Fifield. 3s. 6d. net.

MR. KNOWLSON gives us, within less than two hundred pages, a fairly sweeping indictment of our present educational system (or rather of its groundwork in the elementary schools), and an interesting reconstruction on largely different lines. The doubt occurs at the outset, and all through the destructive part of the work, whether things are really as bad as the author would suggest—whether our teachers are so narrow in their interests, our scholars so wooden, and our system in general so tightly bound in red tape, that nothing short of a revolution will set matters right. Mr. Knowlson's aim is to secure a more natural and all-round development, "an equal training of intellect, feeling and will," by extending the child's interests in every direction. The word "circle" is aptly used to suggest this expansion from the more to the less known, in widening rings, as it were, of experience; and the practical suggestions made with this view will probably be found the most valuable part of the book. The influence of the kindergarten ideal is already being felt in every standard of the elementary school, and the spirit of the actual teaching is, we may well believe, far nearer to-day to our author's requirements than the mere syllabus into which it breathes life and vigour. The solid enjoyment which the mass of children find in their school life is in itself an argument for the more optimistic view. But it is impossible to deny that results too often show a very mechanical and withal ineffective type of mind and character in the finished product of the elementary school. While we may, perhaps, deprecate the insistence which Mr. Knowlson lays on commercial competition with Germany and America as a test of effectiveness, we may well be grateful to him for a very suggestive work, which not only utters a timely note of warning, but gives the word for a wiser, because a more natural development of the child towards a useful, helpful, and high-principled character.

THE GREAT TEXTS OF THE BIBLE. Edited by James Hastings, D.D. Genesis to Numbers, Acts, Romans i.-viii. Edinburgh: T. & T. Clark. 10s. each. (Subscription price, 6s. net.)

These two volumes exhibit the same general features as their predecessors in the same series. Preachers will be interested alike in the selection of "the great texts" and in their treatment. The fact that only two are found in Leviticus and four in Numbers forms an estimate of the homiletic value of books but lately revered by the mass of Christians as portions of God's word. In the Genesis volume there is the curious mingling of science and superstition characteristic of certain modern schools of evangelicalism. The creation stories of the first two chapters are handled rationally, but in the third chapter the Protevangelium of Christ's victory over Satan is still discovered. Acts as a historical work provides only a dozen great texts, whilst eight chapters of Romans furnish fourteen. The interpretation of Paulinism favoured is seen in the commentary on the text, "The wages of sin is death." "Every funeral which passes us in our streets, every loss which occurs in our families, should remind us of sin; and, though it be not the punishment of the particular sin of him who dies, yet it should awaken in our hearts the remembrance of sin generally, and of our own individual participation in that universal defilement." Such a statement serves only to show how ecclesiastical dogmas conflict with human experience. "The Great Texts of the Bible" is a rich mine of illustration, quotation, and commentary, but those who delve therein need to be reminded that "all is not gold that glitters."

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—The Historical Jesus and The Theological Christ: Rev. J. Estlin Carpenter. 3s. 6d. net. Wealth, Beauty, Youth: J. T. Sunderland. 2s. 6d. net. How I Became, and Why I Ceased to be a Roman Catholic: W. Moritz Westoh. 1d. The Unitarian Movement in Scotland: Alexander Webster. 1d.

CAMBRIDGE UNIVERSITY PRESS:—The Vitality of Platonism: James Adams. 7s. 6d. net. The Philosophical Works of Descartes: Elizabeth S. Haldane, LL.D. and G. R. T. Ross, M.A. Vol. 1, 10s. 6d. net.

MR. R. CHATTERJEE (Calcutta):—History of the Brahma Samaj: Sivanath Sastri, M.A. Vol. 1, 3 rs.

MESSRS. W. CLOWES & SONS:—The Compulsory Working of Letters Patent in its Imperial and Economic Aspects: F. W. Beney. 3d.

MESSRS. J. M. DENT & SONS:—The Divine Comedy: Translated by C. E. Wheeler. 3 vols., 2s. 6d. per vol.

MR. HENRY FROWDE:—Personality in Christ and in Ourselves: William Sanday, D.D., LL.D., Litt.D. 2s. net.

MESSRS. GAY & HANCOCK:—Great Thoughts: Frank Holme Sumner. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—An Ode on the Coronation of George V.: Harold Begbie. 1s. net.

MESSRS. OTTO SCHULTZ & Co.:—Survey of Recent Assyriology: Hope W. Hogg, M.A., B.Litt. 1s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library. 1s. each. The Opening Up of Africa: Sir H. H. Johnston, G.C.M.G., K.C.B., D.Sc. Mohammedanism: Rev. William Barry, D.D. Health and Disease: W. Leslie Mackenzie, M.D. Introduction to Math-

* In the Hand of the Potter. By Harold Begbie. A Study of Christianity in Action. London: Hodder and Stoughton. 8s.

maties: A. N. Whitehead, Sc.D., F.R.S.
Evolution: Professor J. A. Thompson, M.A.,
and Professor Patrick Geddes, M.A.

MISCELLANEOUS.

The Englishwoman, June.

FOR THE CHILDREN.

KINGS AND QUEENS.

I EXPECT your thoughts just now, like most grown-up people's, are all of the King and his Coronation. Perhaps some of you may see him and the Queen in their coach of gold and glass, and think what a fine thing it must be to be King or Queen. Well, I have no doubt it's very pleasant sometimes, but, you know, they really do have a good deal of hard, dull work, and things don't always go right with them any more than they do with folk who have only one crown to their heads instead of two. And nowadays kings can't send a man to prison or have his head cut off just to relieve their feelings—not in England at all events. No, they just have to bear things and make the best of them as you do.

That wise old Scotchman, Thomas Carlyle, tells us that "king" means "can-ning," that is, a man who *can*, who is *able* to do things, or as he calls him, an "ableman." Well, perhaps it's impossible to say just what the word itself first meant, but we may be pretty sure that that was the kind of person who was first chosen for king. For in the far-back days life was a constant struggle with wild beasts or with men of other tribes. Therefore, people chose the strongest, cleverest fighter and made him their leader, or chief, or king. When a brave king died and left a brave, strong son, he was sometimes chosen to follow his father, till, at last, it became the common thing for the eldest son to become king on his father's death. This would have been all right if sons had only remembered that to be kings they must be "able-men" as well as the eldest son of their father, but they did not always think of this. There was Charles Stuart who made a very bad mistake. Because he was eldest son of James I. he did not say as Carlyle said, "A man must be king because he can do things for his country." Charles said, "A man who is born to be king can do just what he likes." He tried it, tried to set aside the laws of England to please himself instead of helping his people. It was a very sad mistake and ended sadly by Charles losing his life.

I knew a gentleman who lived in Buckingham Palace when King Edward VII. was a little boy. One day, when his teacher told him to do something, he said, "I sha'n't! I'm to be King of England and I can do what I like." His father was passing, and heard. Stepping into the room, he said, "My son must go and stand in that corner till he learns that a king's first duty is to obey the law."

What a pity poor Charles had not had such a wise father!

And this should be a warning to all boys and girls. I think I hear you say, "Oh! but we are not kings and queens."

Oh, yes, you are. At least you were born so. Isn't baby the king of every house? And don't mother and father always think first of the children? Even now your mother thinks that you are the best children in the world. (Of course she doesn't tell you, but she told me.) But this kind of kingship won't last for ever, and if you do not get the other kind you will lose your crown, even though you do not lose your head as Charles did. This other kind of kingship, as we have just seen, is being able to help people. So you had better begin at once. There are many ways you can help even now, and you may be preparing yourself to help more in the future. How the young men of old used to practise running, and wrestling, and shooting, so that they might be fit to be chiefs. Do you fancy there is not so much chance now that wild beasts are pretty well beaten, and men don't fight so much? I have just been reading how Stevenson fought the waves on the Bell Rock, setting his lighthouse there, so that instead of being a place of danger, where each year many lives were lost, it became a beacon to guide sailors on a safe way. Think, girls, of Madame Curie who discovered radium, that wonderful substance with which doctors are now fighting so many diseases. But this king and queen, for such they truly are, and they will be crowned too, had to make themselves "able." The sums they had to do would make your hair stand on end, and they could not have done them had they been lazy at school when they were young.

Now are you preparing for the true, lasting kingship of helping others?

Before George V. became king, he was called Prince of Wales, and for his badge he had three feathers, underneath which were written the words "Ich dien" which mean, "I serve." That is the true kingly motto, which every one of us should obey.

E. D.

MEMORIAL NOTICE.

THE REV. E. P. BARROW.

It is with deep regret that we have to announce the death of the Rev. Edwin Pinder Barrow, minister of Cross-street Chapel, Manchester, after a few weeks of serious illness. Mr. Barrow was educated at Oriel College, Oxford. After his ordination in 1867 he spent some years in clerical and teaching work at Oxford, and held for a time the position of Vice-Principal of St. Edmund Hall. Subsequently he was appointed rector of Cholderton, near Salisbury, an Oriel living with memories of many famous men. The beautiful church, with its finely ordered services and the well-equipped schools, were a constant source of interest and delight to him, and those who knew him in later years felt how much he had surrendered of what was dearest to him in life when he resigned for conscience sake. But a deep sincerity was of the fibre of his being, and when he was convinced that he could no longer perform his clerical duties with a whole-hearted intellectual

assent, only one course was open to him. In a book of careful scholarship called "Regni Evangelium," the reasons of his resignation, which cost him much personal suffering and the loss of many friends, were made plain. In 1893 he moved to Manchester and became minister of Cross-street Chapel, like many of his predecessors in that historic building, an unwilling non-conformist, but without many of the compensations which had sustained them, before the expansion of the city had scattered the congregation.

As a preacher Mr. Barrow was conspicuous for a delicate refinement of thought and speech, which had a powerful attraction for kindred minds. He was a man of fine literary gifts, and his writing showed how happily he had mastered the difficult lesson of wedding the artist's love of beauty with the scholar's instinct for restraint. Everything he published, the services for use in Cross-street Chapel, a small and beautiful collection of hymns for children, his children's stories, his "Fireside Fables"—in its aptness of phrase and delicate irony a masterpiece of its kind—have upon them the mark of his own personality, so sensitive to the finer shades of truth, so fastidious in the avoidance of all the meaner arts of display. He was by nature too reserved perhaps, like others who have trodden the winepress alone, the burden laid upon his spirit was too heavy for any expansiveness in friendship. But those who were admitted, even at rare moments, to intimacy, were conscious of something distinctive in its spiritual quality, refining the coarser elements of life by its quiet charm, which will not easily be lost to memory. Others may give themselves with complete devotion to the machinery of religion and the day's pressing task without any haunting sense of insufficiency, but he, by some deep instinct of nature, belonged to the knight-errants of the soul, who seek another country, even a heavenly, pressing forward through the shadowed forms of truth, it may be saddened by disappointment and humbled by discipline, but never losing the distant gleam—*Ex umbris et imaginibus in veritatem*.

We regret to hear, as we go to press, of the death of Mrs. John Harrison. We hope to publish a fuller notice next week. Meantime we tender our sincere sympathy to Mr. Harrison and other relatives.

MEETINGS AND SOCIETIES

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETING.

THE "Provincial" held its annual meeting in Liverpool on Wednesday, June 14. Service was held in Hope-street Church at 11 o'clock, and was conducted by the Rev. A. W. Fox, M.A., of Todmorden, the sermon being preached by the Rev. J. Channing Pollard. The preacher emphasised the value and helpfulness of the spirit of worship, and the

need for greater loyalty to the Church and its services. Apathy to worship was very characteristic of our Churches. The appeal had been to the intellect, and the critical spirit was inimical to worship. Spiritual things were spiritually discerned, and a deeper attachment to spiritual things was their greatest need.

The business meeting was held in the church at 2.15 p.m., the chair being taken by Mr. Councillor Harold Coventry, President of the Assembly. The address from the chair was an earnest appeal for fuller recognition of the work of laymen as an asset of unrealised value in our churches. They had nominally eight lay preachers' unions or associations, but two or three of these existed only in name. From inquiries he had made he found that no classes were held for the training of members. Lectures were arranged in one or two cases, but with poor results. Lay preachers were asked to take Sunday services, but there was often much prejudice against them for various reasons. There was no prejudice against laymen as such, indeed they were sometimes preferred! On the whole there was a certain amount of good work being done, but little in comparison with some other denominations. In the Wesleyan Church five out of eight pulpits were filled by laymen every Sunday. The Primitive Methodists, with over 5,000 churches and about 1,200 ministers, had upwards of 16,000 local preachers, more than 4,000 of whom were engaged every Sunday. Eight per cent. of the members of the Primitive Methodist Church were lay preachers. Unitarians with a membership of possibly 40,000 or 50,000 had only 140 lay preachers, or one-third of one per cent.

A short report was read of the inauguration of the "Provincial Assembly Lecture" by the Rev. Dr. James Drummond, of Oxford, on Thursday, April 6, in Cross-street Chapel, Manchester. The Committee had decided to print the lecture, and it was hoped that it would be on sale very shortly.

The Treasurer's report was adopted, and the Committee's printed reports on Missionary work and on public questions were received.

The Rev. H. Enfield Dowson read the report of the Advisory Committee, which was passed. The Rev. Dendy Agate then moved, the Rev. R. Travers Herford seconded, and it was agreed, "That the Advisory Committee be enlarged so as to include five ministers and five laymen, and that the resolution take effect at the next meeting of the Assembly."

A resolution welcoming the proposal by President Taft of a treaty between the United States of America and the United Kingdom of Great Britain and Ireland, for the settlement of all future differences by arbitration, and pledging the meeting to support to the utmost of its power the conclusion of the proposed league of amity, was carried unanimously, on the motion of the Rev. H. Enfield Dowson, seconded by Mr. H. P. Greg, and supported by Mr. J. Wigley. Copies of the resolution were directed to be sent to the President of the United States, the Prime Minister of this country, Mr. Balfour, and Sir Edward Grey.

During the afternoon it was announced

that the Rev. R. Travers Herford had been elected President, and the Rev. B. C. Constable, Supporter. The Treasurer and Secretaries were re-elected.

The evening meeting was held in the Church at 6.30, Sir W. B. Bowring, Bart., in the chair. A cordial vote of thanks to the Liverpool friends for their kind hospitality having been passed, the chairman delivered his address. He welcomed in the name of Hope-street Church their guests of the kindred churches of the open way, and reaffirmed his allegiance to their basal principle of freedom. Therein was their precious gift to the world—a practical faith in the progressive gospel. Continuing, he said they had read with pain of the ill-success of the Mayor of Southport to prevail upon the Bishop of Liverpool to allow a Nonconformist minister to preach in an Anglican pulpit in that town. He regretted that in the Coronation year the Bishop had perpetuated the chasm between the Church and Nonconformity. With all respect to his lordship, for whose actions generally they had profound reverence, he thought the quiet contemplation of such an action, done in the name of religion, should make them proud of the position of their own Churches, and eager to extend the blessing of the free, rational and deeply religious gospel which they held.

The Rev. Otwell Binns followed with an address on "Our bedridden Truth." The phrase referred to truths which, while they came within the bounds of knowledge, were ineffectively realised. They lived, but were invalided, "bed-ridden." They had no power to set the hearts of men aflame. He suggested that ours was a somewhat similar position in relation to our own great treasure of Truth. We had a faith that was omnipotent, yet side by side with it there was an indifference to holy things that was appalling. Huge masses of men and women were untouched by the redeeming forces of this redeeming truth which, as we held it, was "bed-ridden," and did not assert itself. Those who made up the great tides of life were left cold even by the higher criticism. We stood for a certain critical temper and intellectual tradition. So far good. Light was good, but between light and heat there was no antagonism. Neither was there any antagonism between the intellect and the spirit. Were these truths of ours for the few or for the many? Was our faith only for an intellectual caste or for the man in the street? Was our gospel only for the man so self-controlled as to order every act of life rationally, or was it for the man who had long ago lost self-control? We must change our intellectual glitter into warmth of the spirit. We must change our frosty and perilous passivity into the love that redeems. The emphatic note of our Churches must not be intellectual, must not even in these days of social reform, be social. It must be first and foremost spiritual, that it might make everything it touches to live.

Mr. George G. Armstrong, who spoke on "Unitarians and Citizenship," was greeted with prolonged applause, as he appeared in the pulpit so long associated with the name of his father. His speech in its clearness, directness, and power had the true Armstrong ring about it.

Few assemblies, he said, contained a larger proportion of men and women who were carrying their faith outside their churches and chapels and Sunday schools into civic life. Let them consider together, then, in what way their Unitarianism specially equipped them for work as citizens. It was the object of their Churches to turn out citizens in the larger sense of the word. What was it that their Unitarianism brought them for the work? First came their principle of absolute freedom of thought. They sought truth in theology, and their pursuit of it was free and unfettered. When they came to grapple with great public questions, in the same way they felt the obligation to seek the truth. Secondly, their right to free thought carried with it the obligation to clear thought, and this was one of the supreme needs of all their work as citizens. They must not act on impulse, nor be driven by mere sentimentality in dealing with social problems. In all activities they must take each step in definite relation to considered principles. That barred out prejudice and bigotry. Unitarians must not be guilty of either. Then, thirdly, as a corollary to free, clear thought, they must have singleness of aim. Selfishness of motive was far more often due to muddleheadedness than to original sin. They were pledged to pure motive in public work, and all personal ambition must subserve the single-minded ambition to serve God and our neighbour.

The Rev. E. D. Priestley Evans was the last speaker, and took as his topic "Is Free Catholicism practicable?" The address returned a vigorous and emphatic negative to this query, first because religion to be made useable must yield to some kind of definition. The Free Catholics are so afraid of definition that they are going to agree upon a form of words to be used in public worship which they maintain will unite and not divide the disciples of the same Master; but this is going to be done by allowing every member to interpret these words in different ways. This is what is generally called deception and cheating. Does the Free Catholic really think he is going to obtain communion, real fellowship and brotherhood in this way? He may get contiguity but not communion. The word "sect" did not frighten him, the speaker said. It was simply a seeking of harmony, and that was not a matter to be scorned or despised. The Free Catholic contended that it was wrong to use our open-trust Churches as communities of Unitarians. They could be only communities of Christians. But he maintained that it

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was not so. In few of the trusts, if in any, was it stated that the buildings were to be used for the Christian Religion. They did stipulate that the buildings were to be used by Protestants, who were also Dissenters from the Church of England, for the worship of Almighty God. The one thing they stipulated was that they should be sectarian in that they must be Protestant and must be Dissenting. The living congregation, so long as it observed these conditions, could live its own life, hold what tenets it thought right and true for the time being, and declare them to the world. He affirmed that the holding of a truth was not incompatible with corporate freedom. Freedom to seek the truth could be denied to no one. The freedom that was needed, but not always granted, was the freedom to hold religious beliefs not in the privacy of one's own thought, but to hold them in fellowship with others. Not to allow a truth to be held in fellowship is to do all in one's power to kill it. Lastly, however much a Church might pretend that it had no truths and principles, people would nevertheless want to know what the teaching of a Church was, and according to its teaching so would they label it. What did the name Unitarian mean? It implied such a Credo as this, for example: "I believe in God the Father Almighty, the One great Author of all things. I believe in the fearless and unflinching search for His Truth. I believe in obedience and humble submission to His Divine, Wise and Loving Will. And I believe in doing all I can for the good of His children." Was there anything more universal, more Catholic, than that?

A word of grateful recognition is due to our Liverpool friends for the excellence and completeness of their arrangements. The Assembly could not have had a more hospitable reception.

THE JOWETT LECTURES.

THE REV. P. H. Wicksteed delivered the last two Jowett Lectures on June 7 and June 14, the subject of the seventh lecture being "The Inferno and Paradiso," and that of the eighth "The Purgatorio." In treating of the former, Mr. Wicksteed dealt with a consideration of the points in which Dante's fundamental conceptions of Hell and Heaven differ from, resemble, or are identical with those of Aquinas. As to Hell, the subject may be best approached by an examination of the doctrine of the Free Will. Both Dante and Aquinas attach great importance to this doctrine, as lying at the base of the whole retributive order of divine justice. But whereas Dante confines himself to emphasising the fact that man can control his destiny by the exercise of choice between good and evil, and does not push the matter further, Aquinas, while nominally maintaining the freedom of the will, proceeds to submit the conception to an analysis which practically dissipates it. Man chooses this course rather than that "freely" because he prefers it; and, therefore, he is responsible for it. But it is God that determines his will to this or that preference.

According to Aquinas, Hell manifests God's justice, for the sinners sinned because they preferred evil to good. Therefore Hell is good as helping to make God's self-utterance more adequate. But it is not good for the sinners. It is merely penal. But the specific principle of Dante's Hell is the intimate psychological relation between the sin and the penalty, and this subordinates the physical horror to the moral impression. Hell, as Dante conceives it, shows us what the sinful preference really is. It is because he presents Heaven and Hell as revealing the inmost nature of the good and evil choice that his appeal is so universal and so deep.

The lecturer went on to say that it is almost impossible to do justice to Aquinas in this connection, because his mysticism, although it can be strongly felt, is strictly subordinated to his philosophy throughout the greater part of his work. And, therefore, though we may be sure that he rose to pure regions of contemplation in which he escaped from the entanglements of his own metaphysics, and was in conscious communion with the supreme Good, it is difficult for us not to be haunted throughout by his conception of God as a being who finds a deliberate self-utterance in Hell. But with Dante, in whom the mystic element has full play, the ethical significance which he has attached to Hell so dominates the naked hideousness of the conception, and so relegates it to the background, that we may naturally lose consciousness of it, and may close the comedy with a sense of triumphant Good.

In the "Paradiso" the differences between Dante and Aquinas are smaller than in either of the other divisions of the poem. The conception of the fruition of the Divine Aspect and of eternal life, without progress, lies at the base of the teaching of both. There is no progress to those who have attained, because there is complete fruition, but without stagnation, for he who looks upon God can never cease to wonder. Again, Dante and Aquinas are at one in believing that there are different degrees of blessedness in Heaven. Dante has a poetic advantage in the "Paradiso," in that he represents the intermediate state of the soul between the death and the resurrection of the body, and consequently there is a sense of something greater yet to come when the consummation shall be reached. This gives a legitimate place to the sense of succession and progress, and therefore Dante, while quickening in us the sense of eternity, can still speak to us in the terms of time. Lastly, in asserting that after the resurrection of the body those that see God will be emancipated not only from time but from space, Dante faces an audacious paradox in obedience to his spiritual perceptions; for Heaven "hath no poles and is not in space." Aquinas faces no such paradox, but as logic imperatively demands, declares that though the body will be emancipated from many of the limitations of space, yet in the last resort the life of Heaven is spatial.

In dealing with "The Purgatorio," Mr. Wicksteed said that Dante, in his treatment of Purgatory, puts the crown on his characteristic exaltation of the possibilities of the earthly life. The

Schoolmen taught that before the Fall, men's passions and desires constituted a harmonious whole under the guidance of a true preception of the ideal human life. But, after the Fall, which consisted in man pursuing his own life purposes without due reference to the guiding and restraining will of God, his own passions and desires began to pursue their several objects without reference to the guiding and restraining power of reason. So that henceforth man had to maintain with a struggle his precarious control over a host of rebellious impulses. Dante regards the recovery of the lost state of harmony, and its realisation under the conditions of the earthly life, as still constituting a part of the divine scheme for humanity. The process of purgation is a retracing of the wandering and erroneous steps of life, unliving all that has been lived amiss, unchoosing all that has been chosen amiss, so as to annul the evil past and recover the spontaneous virtue and joy of Eden. Hence the immediate goal of Purgatory is not Heaven, but the Garden of Eden; and the scene of purgation is not a cavern in the purlieus of Hell, but the mountain pedestal of Eden. And so to Dante the pains and sufferings of Purgatory are not something to be endured for the sake of the result. They are a self-utterance of the soul testifying to its loyalty more passionately than its former sins had testified to the false ideals it then pursued. And thus the sufferings of the souls in Purgatory constitute a present solace and relief. They are in effect more active



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than passive, since the souls fling themselves upon them with a kind of lyric impulse of self-expression. And the suspense of them would not lend them a relief, but would rob them of one.

The lectures closed with a comparison of Aquinas as a lecturer to theological students, with Dante as the interpreter of Mediæval religion to the great lay public.

THE CENTRAL POSTAL MISSION.

SUMMARY OF THE REPORT.

The total number of new applicants for literature has been 1,310, showing a slight decrease on that of the previous year. The total number of old correspondents on the books with whom communications have been kept up was 2,068. 76 theological books have been lent. Thirty-six newspapers have been used for purposes of advertising. The six that brought the most applications were as follows:—*The Christian Commonwealth*, 414; *The Labour Leader*, 134; *Literary Guide*, 90; *Daily News*, 68; *Schoolmaster*, 54; *British Medical Journal*, 48. Applications came altogether from about 663 different places, including a wide range throughout the globe, though the majority were from the British Isles.

The lending library proves a boon to many. The books are borrowed by lay preachers, adult school leaders, Sunday school teachers, temperance workers, and many others, and are read and discussed by a whole circle of friends.

The following new books have been added to the library:—"Authority in Religious Belief," "The Documents of the Hexateuch," W. E. Addis; "Sunshine and Shadow," Stopford A. Brooke; "Light from the Ancient East," A. Deissmann; "The Apostolic Age," E. Von Dobschütz; "The Will of God," Henry Drummond; "Transmission of the Text of the New Testament," Dr. James Drummond; "Life of Theodore Parker," O. B. Frothingham; "Summer Morning Songs and Sermons," and "Hymns of Joy in God," J. Page Hopps; "A popular History of the Free Churches," C. Sylvester Horne; "A Theist's Apology," W. Lloyd; "The Religious Teaching of Jesus," C. G. Montefiore; "Signs of the Times," M. J. Savage; "The Sunday School Quarterly," and "Memorable Unitarians."

THE SOCIAL MOVEMENT.

THE PREVENTION OF DESTITUTION.

THE Caxton Hall Conference on the "Prevention of Destitution," of which the Lord Mayor of London was President, and Mr. J. W. Hills, M.P., and Mr. R. Harcourt, M.P., joint secretaries, has left many encouraging memories behind. The president said the Conference was memorable in an age of Presidents and Conferences, since this was the first time that representatives of municipalities and other local governing bodies from all parts of Great Britain had ever been invited to

consider how destitution could be prevented. They were at present emptying out the basin while the tap was still running. In each successive year, 200,000 persons became destitute for the first time. Much of this new destitution was preventable, and, in the memorable words of his present Majesty, "if preventable, why not prevented?" This year it was estimated that we should be spending in the United Kingdom under various heads more than £60,000,000 out of rates and taxes, and perhaps more than thirty millions more of charitable funds on the maintenance, schooling, and medical attendance of the poorer classes. The real questions were, were we as a community getting the best return for that huge expenditure? Were we making destitution any less? Were we stopping the perpetual creation of fresh destitution.

SECTIONAL MEETINGS.

After the Lord Mayor's opening address the Conference broke up into sectional meetings under the presidency of many men of eminence in their respective departments. Professor Sadler was in charge of the education section, Sir Clifford Allbutt of that devoted to Public Health, Sir William Chance of the section dealing with Mental Deficiency, and Mr. Justice Phillimore of the Legal and Financial Section. It will thus be seen that the most diverse points of view were represented, the one thing common to speakers and delegates being their belief in the efficacy of a policy of prevention as against a policy of relief, and their determination to apply to the solution of current social problems the store of knowledge which, especially during the last decade, has gradually been accumulated. The student and the practical administrator, the employer and the Trades Unionist, the maker of public opinion and the maker of laws when public opinion has ripened to the point of demanding legislation were all represented at this truly remarkable gathering, quite the most remarkable of its kind that has ever assembled in this, or possibly in any, country.

THE ALBERT HALL MEETING.

The rapid advance which public opinion has made with regard to the problem of poverty was shown by nothing more than by the presence on the same platform at the Albert Hall of Mr. Arthur Balfour, the Solicitor General (Sir John Simon), and Mr. Ramsay Macdonald. All three drove home the lesson that the policy of relief, which satisfied an earlier generation, has become absurdly inadequate and out of date. "Everybody who counts," said Mr. Balfour, "holds as an indisputable proposition that the State cannot stand aside and keep the peace; it cannot be a gigantic embodied policeman." Mr. Ramsay Macdonald pointed out, with justice surely, that Herbert Spencer's phrase, "the Man *versus* the State," which a generation ago appeared a platitude, had become an absurdity.

The most delightful feature of the proceedings connected with the Conference, next to the optimism of the delegates, is the fact that they were so entirely free from any trace of party bias. We trust that all who hear or read of these meetings

will be heartily in accord with the sentiment of the resolution proposed by Mr. Balfour, "that this meeting welcomes the formation of a national committee of a non-party and non-sectional character to promote the working of the various agencies for the prevention of destitution, wishes it success in its labours, and looks to its re-assembling in future years as a valuable means of bringing together municipal representatives and social workers from all parts of the country."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Boys' Own Brigade.—An appeal for funds to carry on and develop the work of the Boys' Own Brigade has been issued by Mr. Ronald P. Jones and the Rev. J. C. Ballantyne on behalf of the Executive Committee. When the organisation included only a few companies in London, and made little forward movement, the working expenses were easily met by those most closely concerned; but during the last two years the work has grown considerably, and much has been done in the endeavour to enlarge the sphere of operations. The extra expenditure necessitated has been justified, not only by the progress of the

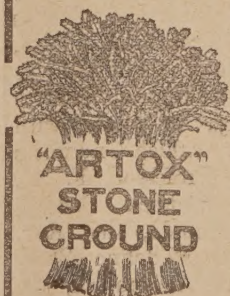
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several companies, and their marked influence upon the discipline and general tone of the schools with which they are connected, but by the help the Executive Committee has been able to render in a wider field to those interested in the welfare of boys. Lectures by leading authorities on boy labour, &c., have been arranged, and many inquiries on the conduct of brigade companies, boys' camps, and club work have been received and answered. The Brigade Executive desire to go forward yet farther, and they have in view, besides the ordinary business, such items as the issue of a hymn book for boys, and other publications. But to enable them to proceed in these directions, and to pay off the balance due to the treasurer, they are making an appeal for funds, to which it is hoped there will be a ready response.

Kesava Niketana.—A religious service in Bengali will be held at 20, South Hill Park-gardens, Hampstead, N.W., at 12 o'clock on Sunday, June 25. It will be followed by Prtibhojan.

NOTES AND JOTTINGS.

INTERNATIONAL VISITS.

Now that the holiday season approaches, we are glad to call attention again to the work of the International Visits Association. Denmark is the country to be visited this year—not inappropriately, after the Coronation of a king in a measure Danish by descent—and there is much to be learnt in Denmark. It is the land of small land-owners, high schools for the people, agricultural schools for cottagers and their wives, co-operative dairies, homes for old age pensioners, labour bureaux, a well-organised labour party, and last, but not least, thrifty and skilful housewives and servant girls who have started a school for training themselves. How all this came about those who take part in this year's visit to Denmark will hear (in English) from the best Danish authorities on the different subjects. By the kind invitation or permission of the principals and managers visits will be paid to a well-known people's high school, to an agricultural college for cottagers, a co-operative dairy, a home for old age pensioners, and a labour bureau, among other institutions.

* * *

This is the sixth visit to Copenhagen, and, last autumn, a Danish Council was founded by former lecturers and helpers, with Professor Harald Høffding as president, and Dr. Gudmund Schütte as honorary secretary, to work with the British Council, which numbers among its members Professor F. Y. Edgeworth, Professor Patrick Geddes, Mrs. J. Ramsay Macdonald, the Rev. Hugh MacDwyer, Miss Madeline Shaw Lefevre, Professor Paul Vinogradoff, Mr. Sidney Webb, and Mr. Philip Wicksteed. Copenhagen is a pleasant city for a summer visit. Both forest and seashore are within a short tram ride, so that there is ample time for enjoying both. As these international visits are intended to be accessible to as many as possible who are interested in national and social movements, no trouble is spared in ascertaining how all expenses not essential to the purpose of this visit may be avoided. The inclusive cost of the visit, of which par-

ticulars may be had from the hon. secretary, The International Visits Association, Old Headington, Oxford, need not exceed from eight to nine guineas.

THE LOAN OF NATIONAL PICTURES.

There are many difficulties in the way of carrying out a scheme recently proposed by the directors of the principal municipal art galleries, who urge that the powers already possessed by the trustees of the National Gallery for lending pictures should be enlarged. Some of these difficulties would have to be met by special legislation; but, if this can be brought about, much good might be done by the institution of loan exhibitions of works of particular artists or periods or countries which could be kept in constant circulation. In this way people living far from London—say, in such towns as Aberdeen, Bradford, Liverpool, Nottingham, or Wolverhampton—might have the opportunity of seeing great works of art which are now not accessible, and it would be an excellent idea if the Colonies could form a permanent collection of English masters and carry out a similar scheme.

THE YOUTH OF THE NATION.

The Citizen Sunday Committee suggest that this year the subject dealt with by ministers on Citizen Sunday, October 29, should be the problem of juvenile employment, and the awakening of the national consciousness in regard to the treatment of youth. Juvenile employment involves the consideration of the training of the boys and girls for a career in life, the recognition that many of the social evils with which we are confronted have their roots in the neglected or perverted capacities of the children, and the acceptance of the fact that it is by the neglect of the nation, which has assumed the duty of educating her people, that so many fail in life's work. Unemployment is one of the most evident signs of failure. It is like a vast, malarious morass, and the only chance of draining it is to find the springs that feed it, and draw them off.

* * *

The two reports of the Poor Law Commission, though differing in many respects, agree in the recognition that this subject ranks among the most important they had to consider. Reports of other committees of inquiry, such as the Consultative Committee of the Board of Education, have supported the recommendations of the Poor Law Commission in suggesting three lines of advance. First, that as on the foundations laid in the Elementary School the child's future career is largely built, it is desirable that the age for school exemption should be raised, and the "half-time" system abolished; second, that inherently undesirable occupations, such as trading in the streets, should be prohibited for young people; and third, that during the years of adolescence there should be provided by the State a system of compulsory continuation classes with a reduction in the hours of labour such as will raise the standard of intelligence, physique, and skill of the workers of the nation, and provide them with an equipment with which they may adequately fight the battle of life.

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